Volume LIX CHICAGO, MAY 9, 1907 Number 10

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

for a Birthday

I KEEP no reckoning of the Years
As they pass by.
Life's seasons, with their smiles and tears,
Unnumbered fly;
So whether twenty be the score—
Or twenties two—or three—or four—
Still young am I!

BUT ah! the days are mine to hold
In loving fee,
And all their richness I am bold
To feel and see!
I hail each morn the added round,
And in their wealth to-day is found
This thought of thee!

COULDST thou but gain the good I pray,
My prayers might cease:
Thy BIRTHDAY would become a day
Of heart's release.
Not wealth nor honors wish I thee—
But loftier wish: that thou mayst be
With self at peace!

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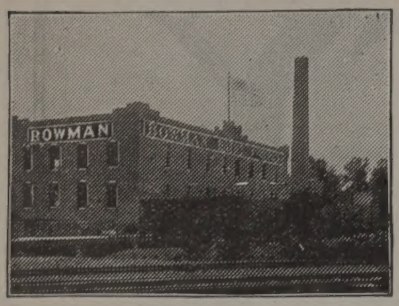

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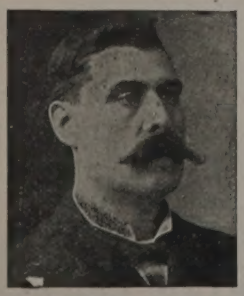

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VOLUME LIX THURSDAY, MAY 9, 1907 NUMBER 10

The day is ended. Ere I sink to sleep
My heavy spirit seeks repose in Thine;
Father, forgive my trespasses, and keep
This little life of mine.

With loving kindness curtain Thou my bed,
And cool in rest my burning pilgrim feet,
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake,
All's well whichever side the grave for me
The morning light may break.

Exchange.

The *Record-Herald* of Chicago in a timely editorial calls the attention of the Chief of Police to the habitual failure to enforce the city ordinance against the carrying of concealed weapons. It says that dozens and scores of such weapon-carriers might be arrested every day, but when arrested they are rarely booked, although the ordinance visits a heavy fine. This would seem to be a better way to begin to rid the city of vagrancy than the enforcement of further drastic laws that can but visit hardship often upon the innocent pauper and the helpless and inoffensive vagrant.

Current Literature for May has a photographic curiosity in the way of a composite picture of Bryan, Judge Parker and Mr. Hearst. This fourth something is styled "the leader of unified democracy." If the camera only had ethical discrimination and selected the more desirable rather than the most prominent elements of the features, the true leader, not only of democracy, but of the nation, would have been found. Show to the American people a man who has the caution and integrity of Judge Parker, the prophetic warmth and humanitarian sympathies of Bryan, the persistent initiative and financial potency of Hearst, and they will promptly make such a man president. For such an one they have waited long. And the party that will most nearly realize these qualities in their candidate will have the making of the next president. Let nominating conventions look to it.

Dr. Rubinkham, in the May number of the *Open Road,* makes an earnest plea for Sunday theaters, with which we have full sympathy in so far as the theater is a "cultural force;" recognizing also innocent amusement as one of such forces. But that which is bad on a week day cannot be made better on Sunday, and unless Sunday can elevate the tone of the theater and become truly a culture force, it should at least remain neutral. Six days in the week is too much time given to debauchery, flippancy, and the silly strenuosity, to which the theater makes immense contribution. And when the service of the legitimate theater on Sunday is fully recognized and established, there remains the continuous, the ever increasing need of the rest day; for actors, like miners, are creatures of flesh and blood and the one day rest in seven is a physiological as well as a sociological economy. And what of the attendants of our large cities which so limits the home hours? Perhaps after all to the rationalist and the free mind the Sunday theater is not so simple a problem as it might at first seem.

The William Sharp and "Fione Macleod" mystery becomes all the more mysterious after reading Ernest Rhys's article in the May *Century,* and is likely to remain so, because it was more mysterious perhaps to William Sharp than to his near friends—William B. Yeats, Ernest Rhys and others—to whom he confided a parting message concerning the same before he went hence. Here is what seems to be a pure creation of the human mind, assuming objective reality, giving and receiving companionship, to and from her creator. Perhaps when all the available light is thrown into this interesting literary double there may be some fresh light thrown upon the more common ghosts that are so familiar in spiritualistic seances —the inspirers and companions, the revelators of the mediums. How on the border land of mystery lie the commonplaces of our everyday life.

Charles W. Wendte's itinerary through the west in the interest of an International Council of Liberal Religious Teachers and Thinkers, to be held in Boston next September, is proving a successful one. He has already visited Cleveland, Toledo, Cincinnati and St. Louis, and at the present writing he is the guest of the Abraham Lincoln Centre in Chicago. Last Sunday morning he spoke in the Third Unitarian Church on the West Side, and Sunday evening at a platform meeting in St. Paul's Universalist Church, where Rev. Z. V. B. Phillips, of the Trinity Episcopal Church, Rabbi Schanfarber and Jenkin Lloyd Jones were the other speakers. The occasion was an impressive and a memorable one, for St. Paul's

Church occupies the very same site upon which Mr. Wendte reared and dedicated the pretty chapel of the Fourth Unitarian Church over thirty years ago, and several of the loyal band, before the fire days, were present. This week he is to visit Madison, Milwaukee and Kalamazoo. Next Sunday he is to be in Detroit, and will attend the annual Western Unitarian Conference on the following days. Mr. Wendte has a kindling message; he deals in words to conjure by. Federation, unity and fraternity are in the air, and the broader the basis of fellowship, the more comprehensive the unity, the more satisfying it is in all camps and in all sects. The Congress, which has already held successful international sessions in London, Amsterdam and Geneva, is eating up its own limiting words; in the prospectuses and programs the word "Unitarian" is used more and more sparingly; the word "Liberal" is promptly followed with explanatory synonyms and interpretative phrases. What will be seen at Boston next September will be a splendid ignoring of lines, an inevitable confession of fellowship, real and profound, binding together those whom ecclesiastical traditions, theological terms and sectarian labels seek ineffectually to keep apart.

To successfully keep up with Mr. Mosher's *Bibelot* is to keep one perpetually in touch with the dainties and rarities of literature. The *Bibelot* for May selects from the mass of "ephemeral worst" of Thomas Hood his "eternal best," which contains but two dozen titles, and if all these were to go save "The Bridge of Sighs," the immortality of Hood would be saved and the quality of the poet would be permanently enshrined in the depths of his humanity. The parallel Latin version of Professor Tyrrell, of Trinity College, Dublin, is a surprising triumph in the curiosities of literature. "Poor Tom Hood" is the common phrase. True, his life was cruelly circumstanced. Poverty and disease had their way with him; and still, why call him "poor" who deserves this beautiful comment of the critic, George Saintsbury:

"Scarcely any poet who has so much of a Christian or an ordinary man as Hood in all relations of life—who had so little of fine frenzy, who was so little sad or bad or mad, who was so far removed from Bohemianism, who lived such a steady-going, hard-working, when he could scot-and-lot paying existence—has left work of such poetical quality: none who had so little literary culture has such a flavor of literature properly so-called."

But Thomas Hood was not wanting in the "fine frenzy" the poets speak of. Did he not capture the boys in the old days of "speaking pieces" with his—

"I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heav'n
Than when I was a boy."

Is there not a touch of rhapsody in the soul of him who can "smell the rose above the mould."

"Farewell, Life! my senses swim,
And the world is growing dim.
Thronging shadows cloud the light,
Like the advent of the night—
Colder, colder, colder still,
Upward steals a vapor chill;
Strong the earthly odor grows—
I smell the mould above the rose!
Welcome, Life! the Spirit strives!
Strength returns and hope revives;
Cloudy fears and shapes forlorn
Fly like shadows at the morn—
O'er the earth there comes a bloom;
Sunny light for sullen gloom,
Warm perfume for vapor cold—
I smell the rose above the mould!"

There is brutal frankness in the way Mayor Busse starts in with his political axe in the City Hall of Chicago when he says:

"A number of democrats are holding places in this building at the present time, and I am frank enough to say that as soon as I can find republicans who can take their places I am going to oust these democrats, just as I have ousted the civil service commissioners."

His unexpected demand for the resignation of the entire commission, the very object of which was to ignore partisanship in civic office, must have been startling to the many "good" republicans who voted for him on the theory that he might be a better mayor than the "bad" republicans who plotted for his election hoped he would be. The commissioners with commendable independence stood on their dignity and refused to resign, whereupon they were summarily dismissed and their successors appointed, and it is to be hoped that the courts will be called upon to decide whether the spirit of the law is to be destroyed by the letter. The *Record-Herald,* whose support of Mr. Busse for the mayoralty doubtless turned the scales in his favor, speaks of this "revolution" as—

"A serious mistake and one bound to create a bad impression. * * * Possibly by a petty quibbling over words some kind of a case can be built up for the summary discharge of men who would be considered generally as faithful, competent and of good character. But the people who worked for the law and those who voted for it did not expect that there would be a sweeping change or any necessity for such a change with every change of administration. Hence the action of the present administration is distinctly disquieting. A principle is involved that is of vastly more importance than all the men concerned put together."

This exactly interprets the situation as it must present itself to the fair-minded citizens of Chicago. Any technicalities offered in excuse of this beheading of the men who were deeply enmeshed in a continuous work, which cannot be transferred successfully to an entire new Board, is in obvious contradiction to the frankness quoted above. The real purpose is made still plainer in the character of the new Board. A republican, who was "Billy" Lorimer's chosen candidate for the mayoralty some years ago and whom the people overwhelmingly defeated, and a democrat, who is Roger Sullivan's henchman, are not ideal members of a civil service commission. It looks like putting the geese in charge of the fox. The worst of it is, if we understand the purport of Mayor Busse's words, that this is but the beginning of a partisan regime that Chicago may have to endure for four long years.

Religion and Money

"I seem less successful than usual in getting my money this year, for everyone tells me that he is paying out money in other directions."

The above sentence is taken from a private letter of a church official. It might be picked up out of a letter from any church solicitor in any department of church activity. It is a condensed statement of what all those who have to do with the money side of religion encounter. UNITY would like to make such comment on the above text as every minister and church trustee would like to do if they only dared or if any good would come of it.

"Paying out money in other directions!" What does this mean? Do those men and women who deny the claim of the church on account of money paid out in other directions offer such an apology to the butcher or the grocer or the laundryman? Must the shoemaker go without his pay because the milliner's bill has been exceptionally high? Does the farmer deny his horses oats because the pigs have been overfed?

We want to be fair. Which is the fixed factor in the conscience—the need of the work, the value of the institution, the public obligation, or a fixed amount of money which is to be given somewhere, and then the account to be closed? What the hospital secures by early solicitation, the library or the church or the public school must do without. This puts the church and the various activities it represents on the eleemosynary list; it is alms-giving. If the doctor's bills are high, the minister's revenue is commensurately low.

Does not the church offer a *quid pro quo?* Is there not value received? In the liberal professions the pay is not a fixed fee for fixed service, but a growing tax based upon growing income. The righteous doctor will operate on one patient for five dollars and charge for the same operation on the next person five hundred dollars and in both cases give the maximum of his skill. The higher taxes are not assessed *per capita* but *ad valorem.* "As ye have been prospered" is the demand.

"In other directions!" What other directions? Suppose the church, counting on a conscience that will grow with the income of its constituency, should multiply its activities to keep pace with its opportunities: will fortunes that compound their interest persist in paying to the higher concern and greater needs of the community on the scale of simple interest? How is one's obligation to the church to be measured? A chauffeur's salary runs anywhere from nine hundred to twelve hundred dollars a year; the auto-car costs from fifteen hundred to three thousand dollars. He who sets up an automobile expends a lot of money "in other directions" that was not possible ten years ago. Is that a legitimate excuse in "the other directions" argument? Take the wardrobe or the pantry expenses; the growth in the cost of tailor-made suits and picture hats for women, the increasing touch of fashion in the club man's wardrobe, the annual cost of cigars, cigarettes and the attendant sideboard elegances. How about the opera bill, the theater parties, the charity balls, horse shows, the clubs (men's and women's), the fixed charges of which are not low, and the movable charges, the incidental expenses, are much higher? How about the golf links and the "athletics"? Are these the "other directions" in which the money goes which compel curtailment on church lines, or at least a heroic maintenance of the old standard?

John Ruskin was fond of saying that a wealthy man should carry a glass pocket book; that society has a right to know from whence his wealth comes and whither it goes. A publicity in regard to the individual expenses, the private luxuries, the social amenities, an itemized bill from the milliner, the tailor and the caterer, might help the conscience to see its duty and to establish the church's rightful proportion in life's economics.

But we want to be fair. "The other directions" may take shelter, as already hinted, behind other contributions to other humanities. Then it becomes the duty of the contributor to fix the place of the church in this list, not according to the degree of the treasurer's importunity or the persistency of other claimants, but on the long lines of history and the deep lines of philosophy. Is the school, the library, the hospital, the university, the athletic field, to be placed on the list of necessities and their bills paid on presentation, while the church is allowed to come in last and take what is left, and if they have had more then it must have less?

"But oh, the persistent claims! You cannot give to everything!" Sure enough, but are these claims a grievance and a menace to either the peace or the prosperity of the citizen whose home is constantly becoming more luxurious, his table more elaborate, his wardrobe more pretentious, and, what is worse, his bank account growing steadily, an increasing menace to the future potency and peace of his posterity?

"Your claim is just; your cause is noble; a worthy thing to do; it deserves support, but, my dear sir, you cannot imagine how these claims crowd us business men. I declare they beset me so that sometimes I feel as though I must cut and run and turn my back on Chicago in order to escape them. You must excuse me this time." These are the words of Marshall Field, as literal as they can be remembered, only a few months before he passed to the reckoning, leaving the colossal estate unadministered, or administered in such a way as to bring reproach, humiliation and an annoyance to his business associates, and an awful incubus on the lives of those he loved most dear.

"Do not ask me for anything today, for in the last three months I have had to give to various charities over fifteen thousand dollars, and it hurts; you must give me time to forget that before I can give any more," are the words of another multi-millionaire of Chicago, who has a national reputation as a financial

genius. "I have just had to build a house for my daughter and it makes me feel poor just now. This cause must wait," are the words of another successful capitalist whose fortune grew, like the grass and the grain, whether he slept or waked. The house was builded on the avenue, embodying all the modern conveniences and many of the modern luxuries. His garage was not impoverished and the "social functions" he rejoiced in were not circumscribed; there was no curtailment of personal comfort; the line of self-denial was far out of sight of all these, and still, the solicitor for the "things that are more excellent" would have to say in the words of our correspondent, that we have taken for our text,—"I was less successful than usual in getting my money this year, for everyone tells me he is paying out money in other directions."

Are these considerations impudent? Has every man a right to spend his money as he likes; to give or withhold, as may seem best to him? This is the right of the brute that dwells in the jungle but not of the man who lives in society, and he who presumes on this right and exercises it on the lines of indulgence and ease and luxury, to the famishing of the interests and forces which alone make his life safe and his property valuable, flies in the face of providence, tempts calamities most profound and bargains for a defeat and disgrace that is as certain, as sure, as are the tides of the ocean and the movements of the planets.

In the realm of these higher finances society easily divides itself into two classes: One, the battling class, the wage-earners, and those who are fighting for a living, every dollar of whose income is coined out of sweat of brain or muscle, and it doth not yet appear whether they are on the way to an old age of comparative competency or of dependency. As a rule, such a class is more likely to recognize the value of the immaterial commodities; at least whatever they give is seasoned with self-denial and consecrated with deliberate sacrifice. To such the "many demand" argument is potent and effective.

The other class represents those who have already "won out" in the prosperity battle; they and theirs are safely beyond the uttermost reach of bread or clothing wants; they will never further know the pinch of need on these lines unless they or somebody else sins grossly. On the other hand, they are staggering under the weight of plenty, menaced by the cares of growing fortunes and distracted by the perplexities of a business that is imperious and exhaustive in trying to keep their place in the race,—the getting ahead and keeping ahead struggle. Here the passion for more coupon bearing bonds is in danger of preying upon the soul more cruelly than erstwhile the hunger for bread disturbed it. These are the men who are most likely to depersonalize the claims of the church; to regard it as only one more leakage in the ledger, one more charity item.

To such the relation of money to religion is a question which needs serious consideration. Either religion represents the mainspring of life, the source of joy and strength, the center of power, or else it is a social and intellectual luxury, a decoration to be worn like the feather on the hat or the diamond in the necktie, as an evidence of taste and good breeding. To the prosperous and the competent of America today the church must become vastly more or vastly less. Its work must be recognized as a legitimate element in civilization, an important function in society, whose imperative demands grow with its opportunity, and its claims are all the more exacting because enforced alone by the inner voice, the sense of right and justice, or else it is to be dismissed and discountenanced as an outgrown superstition, the resort of hypocrites or the shelter for imbeciles and cowards.

This argument applies not only to the dollars and cents of the solicitor. "Such as I have give I unto thee;" the time, the talent, the wisdom, the affection, the support by one's presence, the coöperation of deeds, the vote and the voice, all represent the capital that should be taxed in the interest of the highest things, and such tax should be gladly paid. More than what is in the hand, the hand itself is what the church asks for, and its claim should be considered, dismissed or acknowledged, quite independent of what one is giving in "other directions." Such treatment would not only be dishonest but disastrous to school or library or hospital. Is religion the Lazarus under rich men's tables, to be satisfied with the crumbs that fall therefrom, or is it the crowning joy, the noblest power, the primary need of the community, the claims of which outrank and antedate all others, outside the needs of the body and mind of individual and of home?

Let the prosperous scrutinize their financial perspectives. Where is the economist who will give publicity to the expenditures of the modern man and woman? An itemized bill of accounts put in the limelight of conscience might reconstruct the annual budget and bring larger returns for money spent to the individual, to the home, and to the state.

After Winter

A little bit of blowing,
  A little bit of snow,
A little bit of growing,
  And crocuses will show.
On every twig that's lonely
  A new green leaf will spring,
On every patient tree top
  A thrush will stop and sing.

A little bit of sleeting,
  A little bit of rain,
The blue, blue sky for greeting
  A snowdrop come again;
And every frozen hillside
  Its gift of grass will bring,
And every day of winter,
  Another day of spring.

—*Carolyn S. Bailey, in St. Nicholas.*

THE PULPIT

The Way to Utopia

BY JOSEPH HENRY CROOKER.

PART IV.

XIV. THE PRESENT WAR OF COMPETITION.

It is true that the terrific competition of modern life is alarming, because very destructive of so much that is best and finest in human life. No wonder that men are everywhere crying out for some relief and remedy. Vast numbers find in this fierce competition defeat, disgrace, or death. But is Collectivism or Nationalism, as advocated by Socialists, the one sure way of escape from these evils into the coveted Utopia? Will the substitution of another materialistic scheme for the one that now exists remove the misfortunes which do afflict so many people and also spread abroad among men the general good fortune which is so much desired? Such a result cannot reasonably be expected, because the evils of competition do not spring so much from industrial conditions as from elemental human instincts. Competition today is deadly, not because profits are unjustly distributed, but because unjust ambitions are everywhere at work, striving to kill off rivals in business. What is needed is not that these instincts and ambitions be effaced, but that they be educated and restrained. If Socialism could destroy human desire, we might have a Buddhistic Nirvana, but the result would not be a delectable form of human society. An assemblage of people with instincts extirpated would be far worse than our present competitive system. If "the government," a somewhat mythical entity in the minds of many Socialists, should take over the raw material of civilization and run it through a regulation hopper, this simple operation would not refine, ennoble, or regulate those primary instincts whose abnormal activity is the chief cause of the widespread misery which we deplore. The real root of the difficulty is not so much a matter of employment, or income, as it is a mental condition: a state of mind bordering on mania.

The truth just stated finds illustration and confirmation in the striking contrast that is often seen between two industrial establishments which are located in the same city or in adjacent towns. In one there is no heart: men are treated simply as producing agents. "What can he earn for me?" is the only question considered. But this is a shortsighted policy even from the point of view of an enlightened selfishness. In the other there is consideration, conciliation, coöperation; a common feeling: "We are co-laborers and co-partners!" Here a human heart beats through office and shop. How different the outcome in this second case! And it is a difference due, not to a higher scale of wages, but to the supervising and animating spirit which creates another and better atmosphere. Human sympathies have come into play and as a result all industrial relations have been changed. So everywhere we must touch the deeper springs of human nature, if we are to lift to higher levels the lives of men. No satisfactory solution of economic problems or permanent progress in business methods can be secured until our conduct has been made obedient to moral principles: this adjustment of industrial and commercial affairs to spiritual laws is primary, preliminary and paramount. Vastly more important than industrial reorganization is spiritual regeneration.

XV. CERTAIN FALLACIES.

Several false notions benumb and pervert much of our current Socialistic philosophy. There is, to begin with, the assumption that our government is fast moving in the direction of Socialism, because it is more complex than a century ago. But simply to do more things to protect property and foster personal development and encourage individual enterprise: this does not mean a drift toward Socialism, which strikes at private property and discourages individual effort. And there is surely a radical difference between doing things to help the individual (what the modern state really attempts) and the *practical undoing* of the individual by an excessive Collectivism. It is true that the modern city represents a much more complex life than a primitive Indian tribe; and yet, our city life is less Socialistic and more individualistic than the tribal life of the Indian.

Another fallacy, common and unfortunate, is the confusion in the public mind between the Socialistic program on the one hand and our great humanitarian activities on the other hand. The sentiment of humanity, which expresses itself in Democracy and creates a thousand philanthropies, is one of the two most powerful influences of our time,—the spirit of science being the other. It is sweeping through all hearts like a vast tidal wave of creative life. The deepest and strongest religious enthusiasm of the age is to relieve, to rescue, to help, to ennoble. Here is the new "missionary nerve." But the innumerable efforts for human betterment which this commanding sentiment creates are not parts of a Socialistic program. Socialists may be moved by a kindred spirit, but they are often moving in a radically different direction! The most efficient love of humanity works on the individual, and it works from within outward. It does not seek to efface individuality or to produce spiritual graces by a mere redistribution of properties. Those most obedient to the spirit of humanity are not ready to be submerged in a vast industrial scheme; nor do they believe for a moment that they can reach the kingdom of heaven by joining a procession that is marching in lock-step to secure *a few more things!*

The lessening of the sense of personal responsibility among unionized laborers (an ominous fact obvious to all observers of current affairs) is an unfortunate tendency of gravest significance, and it furnishes a powerful argument against Socialism. For, if this first movement toward industrial reorganization or materialistic Collectivism is attended by such disastrous moral results, how much graver the consequences would be should the process be extended, and all our affairs be brought under the paralyzing effect of a vast organization!

XVI. THE BETTER PROSPECT.

If the Law of Evolution makes anything clear, as we sweep the long ranges of human history, it is this great truth: The obstacles in the Way to Utopia are not adverse circumstances so much as poverty of spirit; not small incomes so much as low ideals; not industrial inequality so much as spiritual incapacity. What his daily wage, whether large or small, really gives to any man is itself chiefly determined by the soul behind that spends it. The root of blessedness is not in the garnished house, but in the gentle heart. That which makes any man miserable is not the loss of "the thing" which a Rockefeller may have stolen from him, but what he himself lacks in cultured will and purity of mind. And though the system of the Oil King may be very wicked and harmful, we do not have to resort to Socialism to stop this or any other form of robbery: there are other and better remedies. What most blesses every man is not Carnegie's gift of a

library, good as that may be, but the grace of God in his own heart. A careful survey of the central facts of human life deepens the conviction that the methods proposed by the Socialists for removing the obstacles in the Way to Utopia are too superficial and too mechanical: simply more things to make a better and happier man. But of all forms of quackery the worst is the use of money to cover or cure a moral defect.

The initiative and assurance of man's advance come from *within,* not from *without;* a creative purpose, not increasing property. Science in general does indeed emphasize the importance of environment, but human science shows us that in the progress and peace of society the spiritual element in environment is the vital and dominating factor. The will has more to do with the march forward than the wage The constructive agent is the man behind the tool. An additional brain cell is more important than a new luxury; a heroic heart-beat more powerful than a fresh convenience. In the human realm, certain great spiritual elements constitute the fitness to survive.

The great hopes already realized among men on this earth reveal the innermost intent of God, and we are encouraged by these achievements to believe that the greater hopes that we cherish are true prophecies of a more glorious humanity that is to come. And yet, the better day will arrive only through the loyalty and enthusiasm of best men. As means to this end, all unions that mean real brotherhood, or wider efficiency, whether of craft or capital, ought to be encouraged. On the other hand, no combinations should be tolerated, whether of work or wealth, that tyrannize over individuals, monopolize natural resources, discriminate against any part of our population, or tend to create class distinctions. All these things are bad, because they prevent the best man from appearing. All opportunities must be equalized, the pathway before every child being kept open; all men must be trained to honor common obligations and engage in social services for the common good; and everywhere personal worth must be rated higher than wealth. Only in these ways shall the best men be produced.

The solution of "the social problem," so far as it can be approximately solved, depends upon all those influences and agencies that unfold, purify and enrich human life. Even an approximate solution can only be reached through the perfection of man. The problem itself deepens as humanity moves forward to higher levels and larger tasks. Every error banished, every superstition outgrown, every cruelty conquered, every wrong destroyed, every fallacy overcome that puts mere things uppermost: so far the obstacles in the Way to Utopia will be removed. And no obstacle is greater than this very materialism of life, of which Socialism, especially in its cruder aspects, is itself part and parcel. Every fraternal heart-throb, every advance to truer views of nature and humanity, every chastened sympathy for sinner and sufferer, every just and generous act, every beautiful service, every triumph of love; by all these elements and excellences of Inner Life, Utopia is forever being made a reality among men.

Therefore, whatever we do we must appreciate and exalt the individual whose disciplined will, enlightened conscience and commanding intelligence are the only safe guides of life. To keep the individual initiative free, strong and wise is to make human progress sane and sure. The true man is the assurance of the noble community; for the commonwealth is made, not of properties, but of persons.

The Interest of the Educator in Vital Religion

BY EDWARD ALSWORTH ROSS, PROFESSOR OF SOCIOLOGY, UNIVERSITY OF WISCONSIN.*

Intellectually I find the irreducible minimum of vital religion to be the conviction that life and mind are something more than transient phenomena interpolated between two degrees of temperature in a slowly cooling cosmos. *Emotionally,* it is the confidence that the universe is not indifferent to that which stirs us most deeply and nobly, that the universe cares for the victory of our ideals.

It is as natural for thoughtful youth to feel that the soul of things is not blind to wickedness, or deaf to the cry of the oppressed, as it is to fall in love. To the young Right must present itself as absolute, not as a matter of taste. You can as soon grow orchids in a snow bank as fine ideals of justice and mercy in an indifferent mechanical universe. The lover feels that somehow love will triumph over time and death. The artist believes the universe is friendly toward beauty. The prophet cannot doubt the Scheme of Things is solicitous about righteousness.

Religion as a mode of thinking and feeling is implied in the development of personality through its higher stages. It makes of the universe a home. The intellectual arrest, emotional deadness, legalism, intolerance, and self-complacency we so often find associated with religious beliefs and practices is due to substituting the products of ancient religious experience for present religious experience. As springs become choked by the mineral precipitated from their outflow, so the fountains of religion become sealed by the creeds and dogmas precipitated from past religious experience.

Religion is the green grass; dogma is the hay. Thinking and feeling and aspiration constitute religion, not the deposits of old-time thinking and feeling. When we explore the lives of St. Augustine and Calvin and Luther, we are moved in ways their theologies cannot move us. The vehicles in which they sought to transmit their religious experience can no more convey it to us across the centuries than an iron-clad can carry a cargo of sunbeams.

It is strange that men are content with raisins when they might pluck grapes, with bottled spring water when they might drink from the bubbling spring itself. What spot today but may become as sacred as ever any spot in Judea? Dared we but rend and cast away the desiccated forms handed down to us, and follow our inner promptings, we might revive the freshness and enthusiasm of the early Christians.

From a study of Mars, the philosopher bids us look for yet three million years for men on this globe. We are not in the late afternoon of the race. In fact, it is hardly yet sun-up. Does anyone suppose that the upper growths of human personality will for centuries continue to be dwarfed by this struggle against oppressive historic creeds? Is the mind of man going to satisfy itself during the coming ages with anti-theology, with aggressive non-religion—with the nays evoked during the wars for liberation? Assuredly Giordano Bruno had more religion than those who lighted the fagots for him, for it is doubtful if they would have stood the test of flame. Voltaire was never so religious as when fighting the Church in the Calas case. When organized religion is intolerant of the best

* Abstract of an address at the Fellowship Meeting of the Congress of Religion, at Madison, Wis., April 30, 1907.

promptings of the larger spirits, they find in battling for spiritual freedom a kind of religion. But when the batteries are silenced and the gates are forced, and there is no longer passionate affirmance of one's best self in saying "nay" to the traditional creeds, will anti-theology be any longer any sufficient outlet for the religious impulse?

The assumption that religion cannot stand the turned-up light, that it is necessarily at war with modern culture, that, in short, there is nothing in it, is truncating the development of personality among thousands of our finest young men and women today. What a loss that they should feel alien to Chrysostom and Fenelon and Pascal and Hooker and Baxter and St. Francis simply because of the theological form in which these great souls cast their deepest experiences. If only they could be brought to realize the oneness of religious experience amid diversity of systems of thought! The sooner we can get away from the dust of battle into the serene air our grandchildren will breathe, the sooner we can transport ourselves beyond the historic crisis, and follow the pointings and promptings of our expanding natures without feeling obliged (as hitherto) to take sides in the fight, the sooner will the moral life resume its normal course.

THE STUDY TABLE

Some Books of Impulse and Wisdom

There is no other art which is capable of such heights as are traversed by the art of preaching in its best estate. There is none which has poorer representation in modern literature. That superlative appreciation of his task which must ever be in the soul of the greatest preacher makes him slow to put into fixed and final expression those messages with which he is afire. It is far more than an ordinary day, therefore, when a volume of sermons appears which is worthy to take its place on the shelf with Beecher, Brooks, Bushnell and Maurice. There is not, however, a man who has listened to Dr. Gordon in Boston's New-Old South who will not welcome a book of his sermons* with expectation that it will be worthy of this great fellowship.

And none will be disappointed. The twenty themes are all worthy of this noblest and holiest of undertakings. Here is no straining reach for rhetoric, no mystification with the occult. Here is a great man moving in companionship with human struggle, and impressing us at every step with the worthfulness of a splendid manhood, a capacious thinking and a profound feeling. There is no thoughtful minister who will fail to find this book one of those strong notes which bring courage and renewal in the hour when the ideal flags and the faith runs out in ebb.

To specify individual sermons is perhaps unnecessary. They are not all of the same level. Two or three give comfort to us weaker brethren. But the book is no worse for that. The sermons entitled, "Man, the Apostle of God," "The Final Theodicy," "God All in All," will not soon be forgotten by one who has really read them. What a splendid investment Old South has made in its generous allowance of time and travel and thought for its minister. How splendidly he has used the privilege.

There are no books of the Old Testament which have a more peculiar interest in the biblical student than those which are comprehended in the so-called Wisdom Literature. They mark the marriage of the deeper Hebrew feeling with the wider Greek learning, and it is constantly interesting to see how this tide flows together into new forms of problem and doubt and so into a vast preparation for the Light which was about to dawn. Professor Genung, of Amherst, has been for many years a worker in various portions of this field. His new book† is a synthesis of much that has been wrought out in detail before, and will serve as a valuable resumé of the whole literature. The book has the strength and weakness which are likely to inhere in the work of one who has devoted a life to the literary point of view, though estimating all in spiritual values. The quotation with which the preface begins is characteristic: "My concern is what Shakespeare *means,* not with what he meant." Such an attitude has its purposes; but the other question must come first, especially if one is seeking to find an orderly progress in history, and to understand the process by which God is leading the growth of the world's thought. And it is just here, as it seems to us, that Professor Genung's stimulating and spiritual essays fail. He misses the real intents of the writers in the very effort to make them rich. The chapter of the book of Job is the most successful, though even here there is hardly a suggestion of the development of the book. Nor can we believe that the disparagement of the Apocryphal literature as compared with Ecclesiastes will commend itself to the unprejudiced student. The book, however, bears the stamp of Professor Genung's noble and gracious personality and his large appreciation of the spiritual life, and it is a blessing to move in such an atmosphere.

Dr. Forbush's‡ book moves in the same realm of literature, though by a different path. The likeness of Ecclesiastes and Omar Khayyam has often been noted. Dr. Forbush has sought to set the two in more distinct comparison by putting Ecclesiastes into the meter of FitzGerald's translation of the Rubaiyat. There is considerable poetic license, but it is, of course, no easy task, and the result is interesting and striking. It is a help in making real the oriental mood and will be of interest to all who are seeking to apprehend the Wisdom Literature. An essay in comparison opens the book.

Books in Comparative Religion multiply. Dr. Wood's little volume§ on the "Practice and Science of Religion" is a series of lectures delivered at the General Theological Seminary in New York in 1906. These lectures, in the author's words, are given to the search for positive ground common to many religions. UNITY and the Parliament of Religion have their defense in a single incisive sentence which is expressed in the preface: "One religion influences another best when it has enough confidence in itself to take the point of view of the other before attempting to shift that point." A certain measure of philosophical apprehension will be necessary to follow the author in his developing "levels of value."

All those who have come to know Arthur C. Benson by the charm and flavor of his earlier essays, the Upton Letters, will welcome the new volume* in which he more definitely assumes his own personality. The first chapter, indeed, lets us in with some degree of familiarity to the expreiences of school and college as the scenes of his preparation for life and

* "Through Man to God." Gordon. Houghton, Mifflin & Co.

† "The Hebrew Literature of Wisdom." Genung. $2 net. Houghton, Mifflin & Co.

‡ "Ecclesiastes in the Meter of Omar." Forbush. $1.25 net. Postage, 10c. Houghton, Mifflin & Co.

§ "Practice and Science of Religion." Wood. Longmans, Green & Co.

*From a College Window. A. C. Benson. G. P. Putnam's Sons.

the field of his life work. Following this Dr. Benson welcomes us to his quiet study at Magdalen College, where "the moonlight falls through the tall oriel of the hall, and the armorial shields burn and glow with rich points of color." Pacing back and forth, wondering and musing, he talks with us about many things in the simplicity and sincerity which befit a thoughtful scholar. The chapter which is likely to attract the most attention and to be remembered longest is a discussion of the simple life. In humorous vein, and yet in serious earnest, Dr. Benson chides the hollowness of the fad and suggests some thoughtful insights into the real nature of the life which finds ample possessions in the inner chambers of the soul. As a whole the book reveals the author in his somewhat lighter moments and the essays run in a rippling stream through a quiet country.

Beloit College. JAMES A. BLAISDELL.

Notes

A small volume comes from Charles Scribner's Sons, from the pen of Professor West, of Princeton University. He discusses college and college life, and modern college tendencies, in what he calls "Short Papers on American Liberal Education." I am not sure why he calls college education liberal, because for the most part it is both narrow and bigoted. However, he allows this himself, when he says that the majority of college students today have "very little literary information" and "know next to nothing about the standard books of poetry and history." He says that the social and athletic environment leaves the poor victims of higher education with "little interest left for anything intellectual." According to the Commissioner of Education, we have now about four hundred and seventy-five colleges, excluding those for women. Eight of these have over one thousand pupils; seventy-seven have over two hundred, and the rest draggle along down to a minimum somewhere near a baker's dozen. Most of these youngsters are prematurely selecting studies for themselves, and making a big muddle of it. Most of the colleges decline to assume any moral authority over the boys, and they are allowed to run about the country to exhibit their muscular calves and fists, instead of well-cultured brains. Professor West insists upon a college ideal that shall turn boys not, first of all, into merchants, or bankers, or lawyers, but into well-balanced, strong men. Well, we are with the author in the main when he says that the old college ideal was the true one. "We need it more than ever to save our trustees, professors, alumni and students from the degrading servility that comes from commercializing our higher education." Subserviency has become the characteristic of the modern faculty. The president selects men who will be submissive, and he easily finds these among those who are so specialized in their studies that they cannot see over, or think over, or talk over into any other department of knowledge. You will do well to read this little book of Professor West.

The April *Atlantic* gives an article on "The New Tariff Era," which can be read wisely with that in the *Arena*. We shall surely come to common sense on this subject. President McKinley said with prescience that commercial warfare must end. I judge by an article in the *School Journal* for April 6 that there is to be another, and probably more successful, effort to found the George Washington University at the National capital as an apex or crown for our State universities. Our civic system is complete; our educational system has never been finished—as a national affair. With a mass of material piled up, to create the greatest university in the world, we still let the dream of Washington and Jefferson be played with by State and local interests. Let us have the George Washington University, and let every man in the United States be a contributor. E. P. POWELL.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The Madison Meeting

On Tuesday morning of last week the large parlors of the First Congregational Church at Madison were filled with an inspiring audience as Rev. G. E. Hunt, pastor of the Presbyterian Church, called the meeting to order for the opening song and prayer. The address of welcome by Dr. E. G. Updike, pastor of the church, and the response by Jenkin Lloyd Jones, of Chicago, were both on a high plane and expressed large faith in the coöperative enterprise which the Congress is seeking. In these and several other addresses during the day reference was made to the opportunity and the necessity, the inspiration and the prophecy, of such a meeting as this, with seven or eight different denominations uniting and the general ministerial association of the city extending a cordial welcome; "this meeting together in fellowship and fraternity is an object lesson potent beyond any of the inspiring addresses which may be made," said Mr. Jones. The address by Prof. Ross, of the University, will be found elsewhere in this issue, and the papers by Prof. Reinsch and Rev. Joseph Carden will soon appear in these columns.

Rev. George McAdam, pastor of the First Methodist Church of Madison, presided at the afternoon session, which was so generously attended as to require the main auditorium. The address by Miss McDowell, head of the University Settlement, was as inspiring and definitely suggestive of the problem of the labor world to which the Church must needs bring its message and its ethics, as was the "Call of the Underworld to the Religious Forces of Wisconsin" voiced by Dr. L. H. Keller, of Milwaukee. Prof. C. J. Galpin, of Madison, spoke of "The Duty of the Church in Modern Society," and asserted it must somehow help to give every man, even the "underman," a fair chance. In opening the discussion the secretary referred to the recent book by Prof. Rauschenbusch on "Christianity and the Social Crisis," and asserted his conviction that "the Church has come to a real crisis in which it must fight for its very life"—and because of which old denominational and sectarian exclusiveness must be superseded by a practical coöperation unto the building of the Kingdom in the way Jesus pursued.

After the discussion a committee was appointed which brought in a report at the evening session favoring the organization of a State Federation of All Religious Forces, but recommending a state committee be appointed to canvass the matter and seek an alliance with the Wisconsin Federation of Churches on the all-inclusive basis for practical work. This recommendation was adopted and the following committee was appointed with power to act:

Rev. E. G. Updike, Madison, chairman; Revs. R. M. Vaughan, Janesville; C. L. Waite, Milwaukee, Joseph Carden, Beloit; Samuel Hirschberg, Milwaukee; George McAdam, Madison; G. E. Hunt, Madi-

son; F. A. Gilmore, Madison; A. C. Grier, Racine; representing the Baptist, Christian, Congregational, Episcopal, Jewish, Methodist, Presbyterian, Unitarian and Universalist churches.

The attendance as a whole was very gratifying; Baptist and Congregational ministers coming from Appleton and Superior on the north, Janesville and Beloit on the south and eastward to the lake. Our Baptist friends were slightly in the majority, but Congregationalists were not far behind, and the character and spirit of the meeting was such as to encourage the conservatives to assert that the Congress movement is constructive and vital and the liberals to think that the larger religious fellowship in Wisconsin is conditioned by character and service in the real things of religion, not by some creed or ritual. The whole meeting was distinctly worth while and a practical demonstration of the necessity and the value of the Congress movement. The supreme need of the religious denominations today is not so much a change in thought or method as it is an introduction to each other and a discovery by each of the fundamental heart-faith and Christ-like ministry which is the characteristic of all "seekers after God" under all names and signs. C. A. O.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Governor Hughes. The antagonism of the New York State Republican machine to the reform program of Governor Hughes found definite expression in the refusal of the Senate to confirm his removal of the Superintendent of Insurance, who has been shown to be grossly incompetent and to have made no pretense of even studying the new Armstrong law. Governor Hughes lacked just two of the votes necessary for his removal. The governor threw down the gauntlet in a strong speech at Elmira. Popular sentiment is strongly on his side, and his opponents will probably soon discover that the position they have taken is politically untenable. Governor Hughes could have asked no better issue on which to fight his decisive battle.

Governor Deneen. Another legislative deadlock is imminent in Illinois, where the Legislature has treated with extreme coldness nearly all the measures recommended by Governor Deneen, and has fairly torn to shreds the bill for appropriations to charitable institutions. The State Board of Charities has evidently incurred the wrath of the politicians, who want to see these institutions run in the good old way, and who feel that the eminent citizens and specialists from Chicago who now control the board have treated their traditions in too cavalier a manner. Governor Deneen is a man of conciliative spirit, but it will be a deep disappointment to him if this charities bill, which was scheduled to be the distinctive feature of his administration, shall emerge from the legislature in a mutilated condition.

A Michigan Decision. The Supreme Court of Michigan has decided that under a clause in the constitution no municipality in the state has a right to own its street railroads. This is a victory for the Detroit traction interests, and at the same time another evidence of the way in which the makers of our constitutions have contrived to keep the government out of the hands of the people. In every state where there is a great city it is only with the greatest difficulty that the municipality is able to obtain from the Legislature the right to control its own affairs. It is a serious question whether statehood for all great metropolitan districts, such as New York, Chicago and Philadelphia, will not be the eventual solution.

Police Indictments in Chicago. The Chicago police investigation has resulted in the indictment of former Chief Collins, former Police Attorney Comerford and two leading Democratic politicians for illegal practices in connection with the solicitation of campaign funds. Thus far the matter of the relations between the police and the vice of the city has received scant attention. We await with some interest to see whether this investigation, like so many others, will prove to be merely the aftermath of an election and will quietly cease when it reaches the friends of those at present in power. The punishment of a few men of the opposite party as scapegoats will not do much to reform the police force.

Mr. Stead's Visit. The visit of Mr. W. T. Stead, of London, to this country seems to have been only partially successful in obtaining support for his spectacular pilgrimage plan of petitioning the powers of Europe in the interest of peace. His visit to Chicago was peculiarly ineffective, and his remarks while here were impressionistic and superficial.

Schmitz Turns State's Evidence. Mayor Schmitz, of San Francisco, has made a partial confession of the charges against him with a view to securing immunity for himself at the expense of others. The whole strength of the prosecution is being devoted to placing Mr. Ruef behind the bars.

A Brave Rescue. A brilliant piece of rescue work was performed last week in a coal mine at Johnstown, Pa., where seven miners had been by an egregious blunder imprisoned in a flooded mine heading. After four days, in which signals were exchanged by tappings on an air pipe, the pumps had lowered the water so that four valiant rescuers were barely able, wading up to their chins through a mile of ice-cold water, to reach the imprisoned victims. Such deeds of patient heroism bear witness to the sterling qualities in our American manhood.

Five-Cent Theaters. Chicago is undertaking a vigorous censorship of the "nickel arcades" and "five-cent theaters" which have been a prolific source of immorality and crime among children. This evil has spread widely over the country in the past few years, catering to the most degraded tastes. It is our impression that it is quite as bad in the cities of the East as in Chicago and the West. The dealers in the films,—who, by the way, as the source of the evil ought to receive the special attention of the police,—declare that the chief demand for the worst pictures is from amusement resorts in the smaller cities.

Chicago's Municipal Court. The best grounded hope for good government in Chicago at the present time is in the new Municipal Court. Already the visitor to the police courts finds a marked improvement over the old regime. The appearance the other day of a former police justice as counsel for a group of the most disorderly type of saloonkeepers is a sufficient commentary on the friendly relations which previously existed. The experiments of Judge Cleland in paroling prisoners in the care of good citizens, and in encouraging the starting of savings bank accounts, are now regarded as a distinct success, and a notable gathering in his court room last week gave expression to the esteem in which his work is held in the neighborhood. In the city of the future the police court will be a place of helpfulness, and on its walls may hang the pictures of Judge Lindsey, of Denver, and Judge Cleland and Judge Mack, of Chicago.

A Fire and Its Lesson. A fire in a crowded restaurant within the loop in Chicago last week resulted in many casualties, mostly of women jumping to the ground from the second floor. The resulting attention called to the methods of building inspection developed the fact that in this and many other cases property owners have found a court injunction a convenient way to hinder the enforcement of the city ordinances. It is the old story, which former Superintendent of Public Works Patterson gave as the ground of his resignation,—of the laws being so fixed as to give the man with property the advantage over the public.

Mayor Busse. A foretaste of Mayor Busse's methods was given the other day, when he suggested to the three members of the Civil Service Board that they resign. They are removable by the mayor in his discretion, but only for cause. Upon their respectfully declining to resign they were promptly removed and the places instantly filled by appointees of the mayor, whose acceptances were hastily got by telephone. In order to comply with the letter of the law the reason for their removal is given as "neglect of duty." The personnel of the new board can hardly be said to be of better quality than that of the old; and the manner in which the act was done is not calculated to make us love our new mayor more. W. B. T.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.— Good, the more
Communicated, more abundant grows.
MON.—Truth is as impossible to be soiled by any outward touch as the sunbeam.
TUES.—Whoever knew truth put to the worst in a free and open encounter?
WED.—As ever in my great task-master's eye.
THURS.—Peace hath her victories no less renowned than war.
FRI.—Virtue could see to do what virtue would
By her own radiant light.
SAT.—Just are the ways of God,
And justifiable to men.

—*Milton.*

Patsy Shea

Say, all de kids is purty slick
W'at runs aroun' our way,
But dey ain't none can shake a stick
At little Patsy Shea.
W'y he kin pitch de "in" an' "out,"
An' onct 'e t'rowed a drop,
An' he's de kind youse read erbout
Fur dodgin' from a cop.
An' w'en it comes ter jumpin' trains
An' hoppin' off agen,
Dere's where 'e shows 'e's got de brains
Uv half a dozen men.
An' den, at shootin' marbles—say,
He win an' never try.
Dey ain't no flies on Patsy Shea,
But, whew! how he kin lie!

W'y, say, youse knows de Country Week,
W't takes de poor kids out
An' gives dem grub and country air,
Till dey gits big an' stout—
Well, dey're de people w'at's ter blame
Fur all de lies we hear,
Since Patsy run ag'in deir game
One week in June dis year.
Dey on'y had 'im for a week,
But 'fore I'm t'rough dis pome
I'll tell youse how he lied a streak
As soon as he got home.
'E tried to swell our heads, but say,
I guess we're pretty fly,
An' we jist laugh at Patsy Shea
W'en 'e begins ter lie.

Foist lie 'e told wuz how 'e went
A-swimmin' in a creek,
An' how nobody cared a cent
If he had swimmed a week.
Dey wuzn't any cops, 'e sed,
As fur as youse could see;
An' dey wuz cherries, ripe an' red,
A-growin' on a tree.
An' youse could eat 'em if youse please,
Till youse could eat no more.
An' apples growed on udder trees,
Like w'at's in Clancy's store.
He told us all dese lies, 'e did,
An' never winked his eye—
Oh, Patsy Shea's a clever kid,
But, whew! how he kin lie!

—*Exchange.*

The Ownership of Love

It all came from such a little thing—just the breaking of a dolly's flaxen head, and the passionate sobbing of our delicate baby Flo, who had been her proud mamma.

"Oh, my dear, dear dolly!" she cried. "Whatever shall I do without you? Oh, I did love you so, ever since the day you were perched on the top of the Christmas tree!" And the child gathered the fragments of her doll together and cried bitterly.

It was in vain that we all tried to comfort her. Our words could not mend the broken doll, nor would she listen to our offer to buy a new one. And presently we realized that Flo, in her childish way, was weighted with as heavy a sorrow as many a stricken mother; and we were not a little alarmed at her uncontrollable grief. She had been ailing for some time. The doctor had given particular instructions that she should not in any way be excited, and yet here was our pet sobbing as if her heart would break, and we who loved her were powerless to comfort her.

At last, when we were nearly wornout with anxiety, Nora, the cook's little girl, came shyly into the room with a message.

But her errand was quite forgotten when her eyes fell upon the broken doll, and with quick tears springing to her eyes and chasing down her freckled cheeks, she ran to Flo and put her arms about her compassionately.

"Oh, darlint, I am so sorry!" she cried, as their tears fell together like rain.

The words were simple, but such real feeling lay behind them as could not be mistaken, and presently the stormy sobbing ceased altogether, and Nora led our little one away to the play room.

When the child came back to us an hour later she was very quiet and subdued. It was evident that the storm was over, and that in some mysterious way she had been comforted.

We wondered not a little how it was that Nora, who seldom saw her, and who had scarcely spoken to her before, should have been given the magic word, while we who loved her so dearly were powerless to aid her in her distress. When we questioned Nora as to what means she had used her plain Irish face brightened with so engaging a smile of sympathy that we quite forgot her freckles and her turned-up nose.

"Sure," she said, "I just told her as it was my doll, too, for I owned her in love ever since I first clapped my eyes upon her. Of course, I niver so much as laid a finger on the beauty, but many's the time I've played with her in my mind. She belongs to me now, even though she is broken, just as much as she ever did, and I told Miss Flo how she might go on owning her in the same way. You can own so many things in your mind that don't really belong to you, and never a harm does it do to the other folks!"

While little Nora spoke we older people looked about at each other. Out of the warm, childlike heart had come the great lesson of that mysterious ownership of love, which is, after all, the only real ownership.

There was no room in Nora's unselfish mind for the jealousy of material possession. She was far and above and beyond all that, for she was entering into the boundless inheritance of the ownership of love. We thought how it might be with her in after life. She might be poor in worldly riches always, and yet, as she had owned the doll, so might she own all that was desirable in this life, and better and more wonderful by far, she might reach out into that other world of spiritual things and lay hold of all the blessed promises, while her bright faith would so illumine her pathway that those who walked near by would be cheered and comforted as they journeyed on.

Already the little freckled-faced girl had in her humble way comforted a sorrowing childish heart and taught again a great gospel lesson. In her youth she was entering into her inheritance, and of her it might in time be said how that, "though having nothing, she yet possessed all things."—*Mrs. C. F. Fraser.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE CITY BEAUTIFUL: GENEVA'S PROBLEM.—Here in America a veritable wave of interest and enthusiasm for municipal art, or the systematic beautifying of our cities, seems sweeping over the country. It is well within the lifetime of many of us that America began to have any public parks and boulevards worth mentioning. Central Park was long one of the notable sights not to be omitted by any visitor to New York because so unusual over here. Now any fairly intelligent foreign visitor is likely to name with admiration a series of beautiful parks scattered all the way from New York and Boston to San Francisco. Our large parks have a world-wide reputation and we are coming well to the fore in the matter of providing small parks and breathing spaces.

One good thing leads to another, and years of persistent teaching and preaching on the part of a few, aided, no doubt, by the increased facilities for travel available to an ever growing multitude, are leading to this enthusiastic rivalry in plans bringing architecture and all the higher forms of art into harmonious service of the "city beautiful."

Chicago being just now in the full flush of this contagious enthusiasm, we shall be the quicker to note any instructive suggestions or interesting problems that other cities are studying in the effort to do justice to their historic as well as natural advantages. The city that will be truly impressive as well as beautiful must be rooted in the past and, by a loyal and just appreciation of its own history, learn how to embody it in forms that will speak to the beholder.

Geneva is carefully preparing for such an effort. In 1909, she will celebrate the four hundredth anniversary of the birth of John Calvin. The celebration will inevitably have more than a local and personal significance and is to be the occasion of the erection of a monument befitting the man and the movement he so permanently influenced. A Reformation Monument Association was formed in 1906 for the purpose of collecting funds, both at home and abroad, and the questions of design and location of the monument are receiving most careful study and no little public discussion.

One of the results of this discussion is a very interesting little brochure, *Nos Monuments*, by Guillaume Fatio. The traveler at all familiar with the city of Geneva will follow with keen appreciation this outline of the various possibilities of type and location for this monument, and even to one who has never visited that city, the numerous views and plans with which the little work is illustrated must give a fairly clear idea of the local conditions. But the value of the little work is by no means confined to this. It is, in short, such a compact little study of general principles, with pertinent illustrations from various cities of Europe and America, that it can be read with profit by anyone at all interested in the subject of municipal monuments.

Within the scope of 71 pages, with nearly half as many plates, Mr. Fatio makes clear the requirements for: (1) Comemorative inscriptions, (2) busts, (3) full-length statues, (4) equestrian statues, (5) groups or collective monuments, (6) allegorical, and (7) architectural monuments.

Though in this little work, dated February, 1907, the author implies that the type of monument for this Reformation celebration is still an open question, it is pretty safe to say that it will fall into one of the last three classes. Those who know Geneva of late years will be interested to learn that the sites suggested are: The *Esplanade des Bastions*, opposite the new wing of the University, the facade of the *"Temple de la Fusterie"* (for statues of two or four reformers), the crossing of the extension of the Mont Blanc bridge and the *Place de Lougemalle*, and three other locations and plans that seem original and important enough to be treated here a little in detail.

The first of these latter propositions is the terrace in front of the New Museum. This fine building, which will house many of the now somewhat scattered collections of Geneva, was in process of construction when we were there in 1905. The terrace to be was encumbered with building material, and is still the site of the observatory. It is already admitted, however, that the observatory needs larger, better quarters to do justice to its reputation, and its removal to some other location is only a matter of time. When

(*Continued on page* 159.)

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JULY 14—AUGUST 28

PROGRAMME

Sunday, July 14. Opening sermon in the Emerson Pavilion by Jenkin Lloyd Jones, "The Power of Poetry."

Daily except Saturday, 8:30 to 9:30 a. m. Nature studies and out-of-door work. Arranged by the president of the Summer School, T. R. Lloyd Jones, superintendent of schools, Wauwatosa, Wis., to whom apply for further particulars.

Studies in Religion
11:15-12:15 m. Fourth year work in the seven-year course in the study of religions. "The Blank Leaf Between the Old and New Testament"—the Hebrew religion meeting the classical world. The study will reach from Alexander the Great to Seneca and Epictetus and will consider the Apocryphal and other Jewish writings of the period. The list of books published below indicates the range of the lessons and the books that will be in the hands of Mr. Jones, the leader. A copy of the Apocrypha, Revised Version, is the only book that need be in the student's hands.

Poetry and Sociology
8 p. m. Lectures and readings in sociology, poetry, etc., Ruskin's "Time and Tide," Browning's "Balaustion's Adventure," with excursions into Whitman and current poetry.

Afternoons and Saturdays will be free for resting, reading, riding, walking, at the pleasure of the individual.

Ministers' Retreat—August 4-9

The regular program will be suspended and the week will be spent in such free intercourse, communion and consultation as may be planned by the ministers and teachers in attendance. The informal program will be in charge of Rev. C. A. Osborne, secretary Congress of Religion.

Woman's Meeting

A Congress of Woman's Clubs will be held during the session of the Summer School, beginning Tuesday night and continuing to Sunday evening. Dates and program to be announced later. For further particulars enquire of the committee appointed by the very successful meeting of last year: Mrs. Clinton DeWitt, Platteville, Wis.; Miss L. E. Stearns, secretary of Wisconsin Free Library Association, Milwaukee, Wis.; Mrs. Richard Lloyd Jones, Hillside, Wis.

Sunday Meetings

There will be three Sunday gatherings, viz.: Opening Sunday of the Summer School, the Ministers' Retreat Sunday and the Women's Congress Sunday, at which there will be speaking morning and afternoon, with dinner from baskets or in the dining hall.

READING LIST

The following list of reference books is printed for the benefit of students attending. Those starred are the most important. For further information inquire at the Lincoln Centre Shop, Abraham Lincoln Centre, Chicago.

The Course in Religion. Fourth year in the Seven Years' Course. The Hebrew Religion Meeting the Classical World; or, The Blank Leaf Between the Old and New Testament.

*The Apocrypha, revised version; 60c and $1.25.
*The Assumption of Moses. London. $2.50.
*The Apocalypse of Baruch. London. $2.50.
*The Book of Enoch. Andover. $1.50.
*The Book of the Secrets of Enoch. Oxford.
*Josephus.
*Philo, four vols. (Bohn Library.)
*Sibylline Oracles, translated by Milton S. Terry. (Methodist Book Concern.)
*Seneca, any edition.
*Epictetus, any edition.
*Farrar's "Seekers After God."
*The Blank Leaf Between the Old and New Testament; or, The Non-Biblical Jewish Writings; abstracts of class room talk; Jenkin Lloyd Jones. (Unity Publishing Company.) 25c.
*Churton's "Uncanonical and Apocryphal Scripture." London. Must be imported.
Bissell's Commentary on the Apocrypha, in the Lange series. (Scribner's.) $3.
Cheyne's "Jewish Religious Life After the Exile." (Putnam.) $1.50.
*Cornill's "History of the People of Israel." (Open Court.) $1.50.
*Montefiore's "Bible for Home Reading." Part II. (Macmillan.) $1.25.
Messages of the Later Prophets. Sanders & Kent. (Scribner's.) $1.25.
Any standard history of the Jews for this period.
Schurer's, 5 vols., $8; Greatz's, 6 vols., $9; Renan's, 5 vols., $7.50.
W. J. Deane's "Pseudepigrapha." (Rare.)
"The Bible for Learners," 2 vols.; $1.50 per vol.
Kuenen's "Religion of Israel." Vol. III.

Sociology.
John Ruskin's "Time and Tide." POETRY.
"Twenty-five Letters to a Working Man of Sunderland."
Robert Browning's Balaustion's Adventure.
Whitman's Poems.

TERMS

Room in Longhouse and board, $7 per week. Two occupying the same room, $5.50 each. Table board, $4.50 per week. Single meals, 25 cents. Transportation from Spring Green to Tower Hill, 50 cents; trunks, 50 cents; valises, 15 cents. Trip to Spring Green and return when the buckboard is going, 25 cents. Laundry on the grounds, reasonable rates. Board and care of horse, $10 per month. A few cottages are available for the season. Summer School registration fee, $5 for the entire period of five weeks; admits to all classes, lectures, etc.; family tickets, $7; by the week, $2; family tickets, $3.

Spring Green, the station by which Tower Hill is reached, is on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul railroad, thirty-five miles west of Madison and 218 miles from Chicago. Tower Hill is on the summer resort list and round trip tickets at reduced rates will be obtainable from Chicago from May 15 to October 15.

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the approach to the Museum is laid out as planned in a garden descending by successive terraces to the lake, a beautiful setting might be found here for the monument, in close proximity to the city's various historical collections and to the venerable College of Calvin.

At this point, after having rapidly passed in review the various monuments already possessed by Geneva, as well as some of the most characteristic ones elsewhere, Mr. Fatio expresses a haunting sense that, in spite of their good intentions, the people of Geneva may not rise to the level of their opportunity. One may, he says, even question whether a country as rich as ours in picturesque and natural beauty is the place for statuary? whether that form of decoration should not be left to localities deprived of such natural advantages? He concludes that if a monument is to be erected, the only way to avoid falling into the commonplace is to utilize natural resources and do something that shall have an unmistakably original and characteristic stamp.

To illustrate his point, he cites the Lion of Lucerne and also the great Bavarian lion that guards the entrance to the port of Lindau on the lake of Constance, and then he asks what is the characteristic feature at Geneva? He concludes that the great attractions to visitors are the blue lake and the rushing waters of the Rhone. The widening of the jetties that enclose the harbor, so making the one from the side of Eaux-Vives an agreeable promenade, terminated by a tower surmounted by the eagle with the key, the emblem of Geneva; or a lofty allegorical figure suggesting the city of refuge, open, since the Reformation, to all who seek her protection, would make a whole that would be extremely effective, particularly with the great jet of water, that has long been on that side of the port, springing up in the background, a living symbol of the power of the Gospel so emphasized by the Reformers. In a footnote he suggests that if this idea does not commend itself for the Reformation monument, it would lend itself admirably to the internatioanl monument in honor of the Red Cross.

But the scheme that is by far the most original and that would work the most beautifying transformation in Geneva, is the utilization of a now utterly unattractive and neglected location, namely, what is known as the Bridge of the Machine, at the end of the island that divides the river. The city is already planning for a new municipal building on the end of the island; let the connecting bridge be transformed into a Bridge of the Reformation, adorned with statues of the Reformers, and in the center, where the extremity of the island divides the stream like the prow of a vessel, let there be erected, with such accessories as seem fitting and as the funds will warrant, a symbolical figure worthily representing Geneva's motto: Post tenebras lux. This would be central, unique and striking enough to win the active support and co-operation of persons who would remain indifferent to a more strictly personal form of monument. Certainly the description, with the accompanying little sketch and plan, appeal quite strongly to the imagination of Geneva lovers.

M. E. H.

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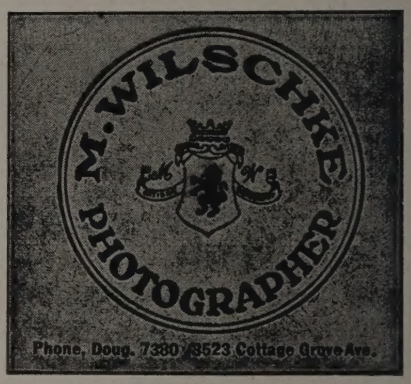

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